

## Ph D Coursework for Philosophy

### Unit – I

As circulated in the meeting of the Vidya-Bhavana. Only addition is the following article both for Philosophy and comparative Religion:

Max Weber, "Objectivity in Social Science and Social Policy" in *The Methodology of the Social Sciences*, ed./trans. E. A. Shils and H. A. Finch, New York: Free Press.

### Unit – II

#### I. Definition of Knowledge

#### Texts

A) Gettier, E. L. "Is Justified True Belief Knowledge".

*Analysis* 23, 1963, pp. 121 – 31

B) (Suharsa on defining prama)

"Yatharthanubhavalī Prama ity apralaksanam ... .. asya  
ajnatasya tad-vyavahara jñakatve pramayam aprama – bhrama –  
samasyam na syatam"

*Khandanakhandakhadya*, First Chapter, section 126 – 132

#### References :

- i) Chisolm, R. M. *Theory of Knowledge*, 3<sup>rd</sup> edn, Prentice Hall 1989, Ch 10.
- ii) Matlal, B. K. *Perception: An Essay on Classical Theories of Knowledge* (Oxford: Clarendon Press, 1986) pp 135 – 137
- iii) Jha Navikanta (ed): *Khandanakhandakhadya of Sriharsa with the Sankari commentary by Mm Sankara Misra and Tattvabodhini Hindi Commentaries of Swami Hanumandasji Satsastri (Varanasi: The Chowkhamba series, 1970)*

2. Sense as Mode of Presentation

A) Texts: Frege, G : "Uber Sinn und Bedeutung" translated as 'On sense and Meaning', in *Translations from the Philosophical Writings of Gottlob Frege*, (ed), Geach, P and Black, M, third edn (Oxford, Blackwell, 1980)

B) Dummett, M : *Frege : Philosophy of Language*, Second edn. London, Duckworth, 1981, pp 227 – 229

Gadadhara's theory of Samsargata and Prakarata

C) English Translation of Visayatavada of Gadadhara Bhattacharya in Bhattacharya, S : *Gadadhara's Theory of Objectivity*, Part 2, ICPR, New Delhi, pp 125 – 123.

D) Bhattacharya, S : *Gadadhara's Theory of Objectivity*, Part 1, Section V, ICPR, New Delhi, pp 125 – 123.

Reference : First 3 sections of chapter 5 ( Meaning and Modes of Thought, Ganeri, J : *Semantic Powers ...*, ( Oxford, Clarendon Press, 1999) pp 134 – 164.

3. Names as Rigid Designators

Texts :

A) Kripke, S: *Naming and Necessity*, (Cambridge, Mass, Harvard University Press,1980)

Akasa as paribhasiki term

B) Udayana, Kiranavali in *Prasastapadabhasya* with Udayana's Kiranavali, ed, J S Jetly, Gaekward Oriental Series 154 ( Broda))

Reference :

Ganeri, J : *Semantic Powers ...*, ( Oxford, Clarendon Press, 1999), Ch 6, pp 183 – 200.

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### 4) Contemporary Ethics :

Text

- A) Sen, Amartya : *Ethics and Economics*, ( emphasis on chapter II)
- B) Jackson, Frank : *From Metaphysics to Ethics* ( emphasis on chapter V)
- C) Putnam , H: *The Collapse of the Fact-value Dichotomy* ( emphasis on chapter VI)